

# A REVIEW

of some short

## DIRECTIONS

For performance of 8<sup>o</sup>. C. 223. Art.

## CATHEDRAL SERVICE

Published for the Information of  
such, as may be called to Office  
ate in Cathedrall or Collegiate Churches;  
or Religiously desire to bear a  
part in that Service.

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The Second Edition

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With many usefull Additions relating to the  
Common Prayer-Book as it is now Established

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By E. L.

OXFORD.

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A. Dom. M. DC. LXIV

8<sup>o</sup>. C. 223. Art.

REVIEW

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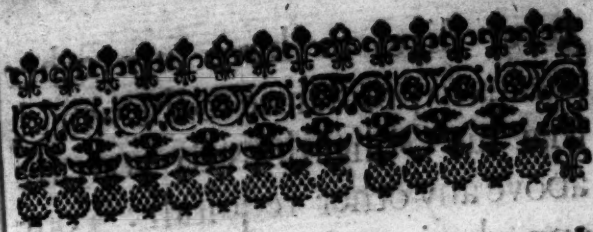
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To the Reverend, his much  
Honoured Friend


Dr WALTER JONES

Subdeane of His MAJESTIES

Chappell Royall and Prebend

of Westminster, &c.

SIR,



Hough all  
things of this  
kind, run na-  
turally to you  
as their great  
President &  
Judge. Yet  
this is directed to your Hand, as  
an Oblation, from him, who is  
never

never like to have any other  
means to proclaime to the world,  
that his Obligations to you, are  
above any other requitall: Your  
approbation of this Worke will  
be Protection enough, and that  
you have already given; More,  
I shall never aske from you be-  
sides the Continuance of that  
friendship and Favour, which I  
have for these many years en-  
joyed, and shall be as constantly  
answered with the respect and  
observance of

SIR,

Your most Faithfull and  
Affectionate Servant

J. ED: LOWE.

1679

A



To all that are true Lovers of  
Cathedral Service.

GENTLEMEN,

**M**Y Obedience to the Commands  
of some Reverend Persons,  
brought this trifle first into the  
World. The usefulness of it (in  
their opinion) at that time, was a sufficient  
Apology, for its appearing abroad then.  
The reason of this Second Impression, the  
former being gone, (besides the importu-  
nity of Diverse) was the necessity of recti-  
fying of it, according to the new Service  
Book, as also, because I was furnished with  
many necessary and usefull additions; and  
the advantage I had by this Oportunity,  
to tell the World, that all the Versicles, Re-  
sponsals, and single tunes of the Reading  
Psalmes (as many as we retain of them)  
are exactly the same that were in use in the  
time of *K. Edward the sixth*: this I can a-  
verre from the perusal I had of an ancient  
Copy (sent me by the Reverend Dr *Jones*)  
Printed in the year 1550. And this I  
hope will be enough to procure for this  
small volumne, a Kind and Candid recep-  
tion, adding only the former Reasons why

as direction how it may be understood in this forme.

1. The Ordinary Responses are done in Notes, that are intended to signify no exact Measure, only the square black notes (or Bricues) are put, where the syllables are to be Sung slower then the other.

2. The beginning of all, is the close of the Doxologie of the Lords Prayer, which in Order doe immediately precede *O Lord open thou our Lipps &c.* Onely to shew, that whatever Tone ended that Prayer, the Priest is to begin *O Lord open &c.* a Note lower, and so on, according as it is set downe.

3. There are two Clifes to assist the fancy of young beginners, who may have learned the Grounds of Song by one, and not by the other. As also to serve for the Base, as well as Countertenor voyce of such as Officiate.

In this Impression the Clifes are only put at the beginning of each page, especially in the Ordinary Responses, both because more are uselesse, as also they take up too much roome; but where they are necessary to the Part, or thing, there they are not omitted.

All the Tunes for 4 Parts, whether in Black or White notes (excepting the buriall song) may easily be ordered to be plaid on the Organ to the Quire, if there be any one that

that can prick out the upper, and lower parts, one over against another, and hath but so much ability only, as to play a Psalm from Notes.

The Funerall song that is added of 4 parts, may be very usefull in all places where there are Choires. Each part being printed distinctly by it selfe, that it may be enjoyd singly without trouble.

At the end, are both the formes of *Veni Creator*, as they are set downe in the New Office of the Ordination of Priests, both set to 4 parts, the Notes of the latter transcribed out of *Ravenscroft's* 4 part Psalmes, only the Plain song, put in the upper part, instead of the Tenor.



that can pick out the upper, and lower  
state, one over another, and half  
as to much they ought to have a plain  
from Notes.

The former, long that is added of  
parts may be very useful in all places  
where there are choices, each part being  
marked distinctly by a letter, that it may be  
easily singly without trouble.

At the end are both the names of New  
states as they are set down in the New  
Index of the Constitution of 1787, both the  
+ parts, the Notes of the later numbers  
of one of New, and the parts of the  
the former in the other part in  
the latter.

Prie  
O  
mo  
P.  
O  
ma  
Fa  
8





for eber and eber. Amen.

Priest.

Respons.



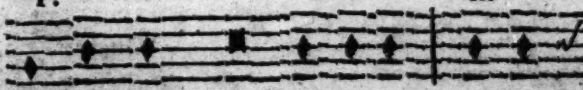
O Lord open thou our lipps. And our



mouth shall shew forth thy Praise.

P.

R.

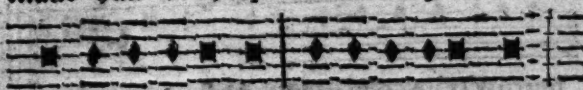


O God make speed to save us. O Lord

P:

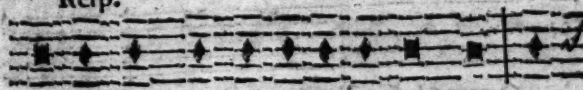


make hast to help us. Glory be to the

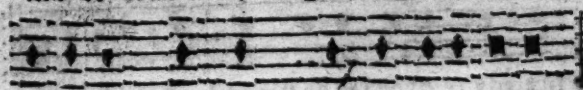


Father and to the Son and to the Holy Ghost.

Resp.



As it was in the beginning is now and



ever shall be world without end Amen

B



Priest.

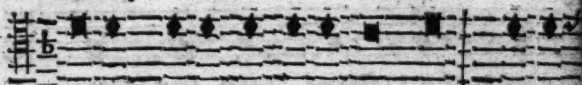
Respons.



Praise ye the L. The L. name be praised.

Then *Venite Exultemus*, and the Psalmes  
for the day to either of the following  
Tunes, to be sung for sides.

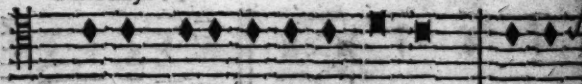
Munday.



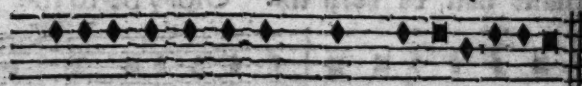
O come let us sing unto the Lord, Let us



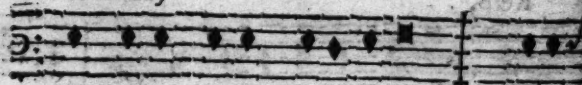
heartily rejoyce in the strength of our Salvation  
Tuseday.



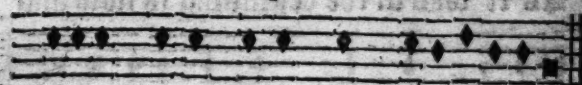
O come let us sing unto the Lord, Let us



heartily rejoyce in the strength of our Salvation.  
Wensday.



O come let us sing unto the Lord, Let us



heartily rejoyce in the strength of our Salvation.

Thursday.



O come let us sing unto the Lord , Let us

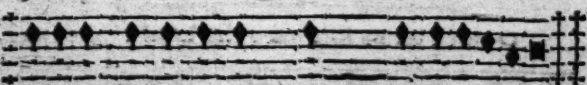


heartily rejoyce in the strength of our Salvation.

Friday.

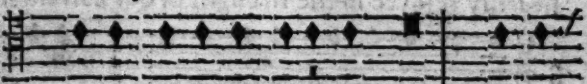


O come let us sing unto the Lord , Let us



heartily rejoyce in the strength of our Salvation.

Saturday,

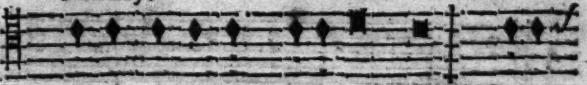


O come let us sing unto the Lord , Let us

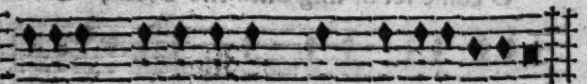


heartily rejoyce in the strength of our Salvation

Sunday.



O come let us sing unto the Lord , Let us



heartily rejoyce in the strength of our Salvation.

Other single Tunes formerly in use for  
the Psalmes.



O come let us sing unto the Lord, Let us



heartily rejoyce in the strength of our Salvation.



O come let us sing unto the Lord, Let us



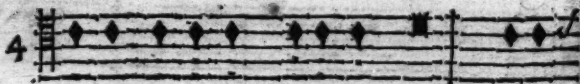
heartily rejoyce in the strength of our Salvation.



O come let us sing unto the Lord, Let us



heartily rejoyce in the strength of our Salvation.



O come let us sing unto the Lord, Let us

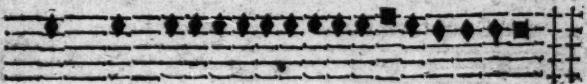


heartily rejoyce in the strength of our Salvation.

The two Tunes following were anciently used  
at *Salisbury* the one to *Quicumq; Vult* (or  
*Athanasius Creed*) the other to  
the 136 Psalme.



Whosoever will be saved, before



all things it is &c. hold the &c.

Psal. 133.



Give thanks unto the L. for he is



gracious and his Mercy endureth forever.

The Psalmes ended follows the First Lesson; that done. *Te Deum Laudamus* &c. either set in variety as *M. Talis Birds* &c. or else to one of these tunes next but one in foure parts.

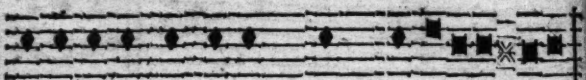
The next Tune of 4. parts is *D. Childs of Windsor*, where it is used for Psalmes (like the *Canterbury Tune*) on solemne daies, or *Te Deum*, at other times.

Meane.

[ 6 ]



O come let us sing unto the Lord , Let us



heartily rejoyce in the strength of our Salvation.

Countertenor.



O come let us sing unto the Lord , Let us

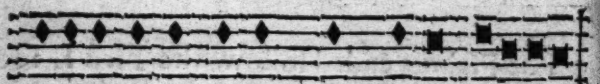


heartily rejoyce in the strength of our Salvation.

Tenor.



O come let us sing unto the Lord , Let us



heartily rejoyce in the strength of our Salvation.

Bass.



O come let us sing unto the Lord , Let us



heartily rejoyce in the strength of our Salvation.

Canterbury tune.

[ 7 ]

in 4 parts.

1. Counter.

We praise thee O God:

We knowledg thee to be the Lord.

2. Count.

We Praise thee O God

We knowledg thee to be the Lord.

Tenor.

We Praise thee O God.

We knowledg thee to be the Lord.

Bass.

We Praise thee O God?

We knowledg thee to be the Lord.

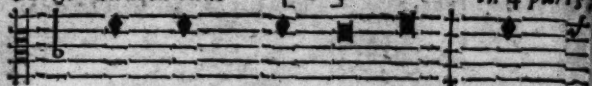
And so on, making the same break in the midst of each staffe, though some of them are shorter.



Christ. Church tune

[ 8 ]

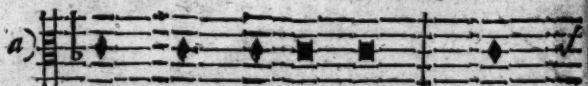
in 4 parts.



We Praise thee O God: We



knowledge thee to be the Lord.



We Praise thee O God: We



knowledge thee to be the Lord.

a) This sec. Countertenor in both these Tunet, being prickt 8 notes higher may be sung with Boys in stead of it.



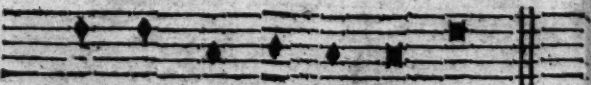
We Praise thee O God: We



knowledge thee to be the Lord.



We Praise thee O God: We



knowledge thee to be the Lord.

After Te Deum the 2 Lesson, then Benedicamus (or Jubilate) to one of these Tunes as before.



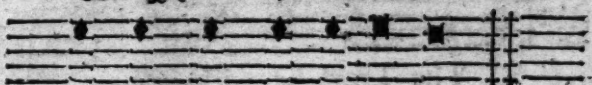
For Boyes

[ 9 ]

in 4 parts.



We Praise thee O God. We



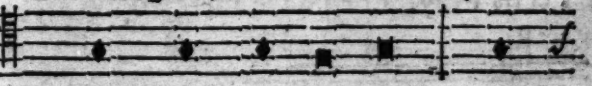
knowledge thee to be the Lord.



We Praise thee O God: We



knowledge thee to be the Lord.



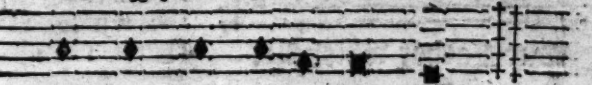
We Praise thee O God: We



knowledge thee to be the Lord.



We Praise thee O God: We

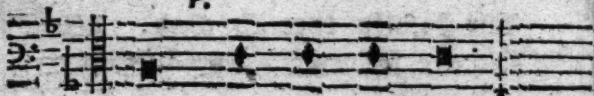


knowledge thee to be the Lord.

When Quiremen are well skild in song, and can perform the varieties composed for this Service, then, either of these tunes may serve for the Psalmes on festiual days.

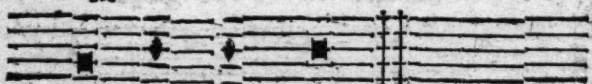
Then follows the Apostles Creed, sung in one grave tone by the whole Quire. after which

P.



The Lord be with you,

R.



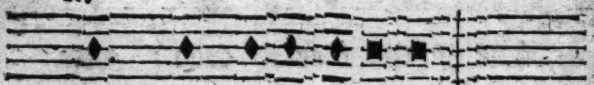
And with thy Spirit,

P.



Let us Pray. Lord have mercy upon us,

R.



Christ have mercy upon us.

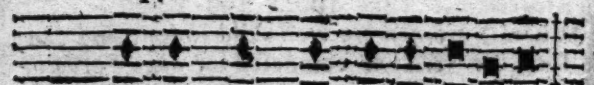


Lord have mercy upon us.



Our Father which &c,

P.



O Lord shew thy mercy upon us :

In one tone by  
the whole  
Quire. Then



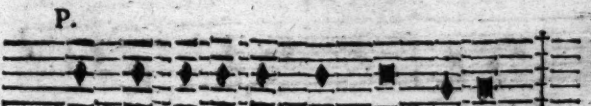
And grant us thy Salvation.



O Lord save the King. And mercifully



heare us when we call upon thee.



Indue thy Ministers with righteousness.



And make thy chosen people joyfull,



O Lord save thy People. And blesse



thine inheritance. Give peace in our

[ 12 ]

Respons.



time O Lord. Because there is none



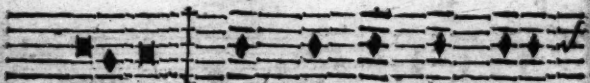
other that fighteth for us but only thou

Priest.



O God. O God make clean our hearts

Respons.



within us. And take not thy holy



Spirit from us.

Then follows the three Collects, to which the Quire answers *Amen*. And then (upon Letany dayes) the Lettany sung (in an Ordinary way) by two of the Quire, the Responsalls follow as here.

Priest.



O God the Father of Heaven have



mercy upon us miserable finners.  
Answer the same by the whole Quire.

God the Son &c. God the holy  
Ghost &c. holy blessed &c. the same.



Spare us good Lord. Good L. deliver



us. We beseech thee to heare us good L.



Son of God we beseech thee to heare us.  
P.



O Lamb of God that takest away the  
R.



finis of the world. Grant us thy peace.  
P. R.



O Lamb of &c. Have mercy upon us:

*Repeat 1.**Repeated.*

O Christ heare us. Lord have

*Repeated.*

mercy upon us. Christ have mercy

*Repeated.*

upon us. Lord have mercy upon us.

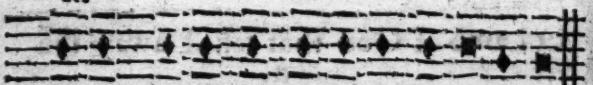
*Our Father &c. either in the Last single  
Tone, or 4 notes lower. After that.*

P.



O Lord deale not with us after our sins.

R.



Neither reward us after our iniquities.

Priest, O God mercifull Father, that &amp;c.

R.



O Lord arise, help us and deliver us



for thy names sake. O God we have

heard with our ears, and our Fathers

have declared unto us, the noble works

that thou didst in their daies, and in the  
R.

old time before them. O Lord arise

help us and deliver us for thine honour.  
P.

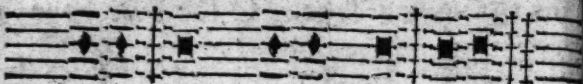
Glory be to the Father and to the Son,  
R.

and to the holy Ghost, As it was



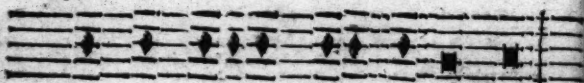


in the beginning, is now, and ever



shall be world without end. Amen.

P.



From our enemies defend us O Christ.

R.



Graciously look upon our afflictions.

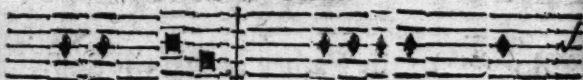
Priest.



Pittifully behold the sorrows of our  
Resp,



hearts. Mercifully forgive the sinnes  
Psieft.

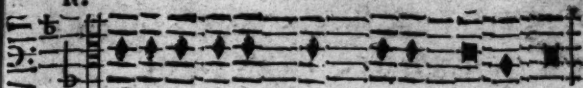


of thy People. Favourably with



mercy heare our prayers.

R.



O Son of David haue mercy upon us.

P.



Both now and ever vouchsafe to hear us

R.



O Christ. Graciously heare us O



Christ, graciously heare us O Lord

P.



Christ. O Lord let thy mercy be shewed

K.



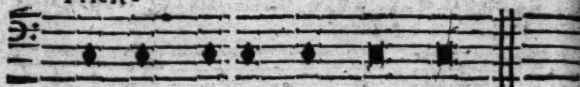
upon us. As we doe put our trust in



thee. We humbly beseech thee &amp;c. Amen.

Extraordinary Responses upon  
Festivalls in Foure parts.

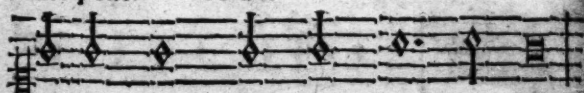
Priest.



O Lord open thou our lipps.

Respons.

Mean.



And our mouth shall shew forth thy praise.  
Countertenor.



And our mouth shall shew forth thy praise.  
Tenor.



And our mouth shall shew forth thy praise.  
Base.



And our mouth shall shew forth thy praise.

Priest.



O God make speed to save us,

Respons.

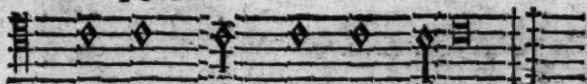
Meane.



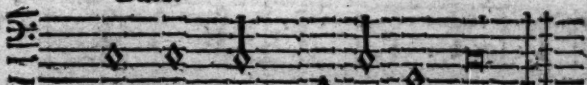
Lord make hast to help us,  
Count.



Lord make hast to help us,  
Tenor.

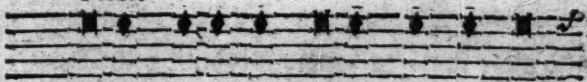


Lord make hast to help us,  
Basc.



Lord make hast to help us,

Priest.




Glory be to the Father, and to the



Sonne, and to the Holy Ghost.




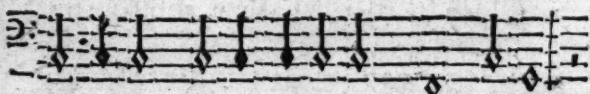
As it was in the beginning and is now,  
  
 and eber shall be woꝛld without end Amen.




As it was in the beginning and is now,  
  
 and eber shall be woꝛld without end Amen.



As it was in the beginning and is now,  
  
 and eber shall be woꝛld without end Amen.



As it was in the beginning and is now,  
  
 and eber shall be woꝛld without end Amen.

Priest.



Praise ye the Lord.

Respons.



The Lords name be Praised.



The Lords name be Praised.



The Lords name be Praised.



The Lords name be Praised.

Then the *Venite*, and proper Psalmes  
&c. as before directed.

After the *Creed* then.



Priest.



The Lord be with you

Respons.



And with thy Spirit.



And with thy Spirit.



And with thy Spirit.



And with thy Spirit.

Priest.



Let us Pray



## Respons.



Lord habe mercy upon us, Christ habe



mercy upon us, Lord habe mercy upon us.



Lord habe mercy upon us, Christ habe



mercy upon us, Lord habe mercy upon us.



Lord habe mercy upon us, Christ habe



mercy upon us, Lord habe mercy upon us.

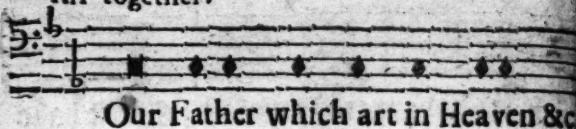


Lord habe mercy upon us, Christ habe



mercy upon us, Lord habe mercy upon us.

All together.



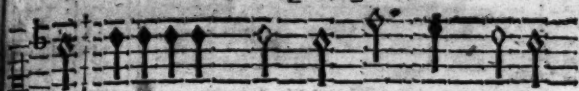
P.



*All the Priests partia in the former direction.*

R.





n &c And mercifully hear us when we call up-



on thee. & make thy chosen people joyfull.



s &c And mercifully hear us when we call up-



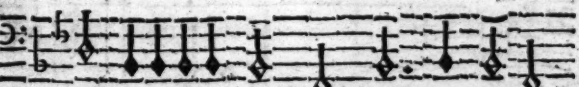
on thee. & make thy chosen people joyfull.



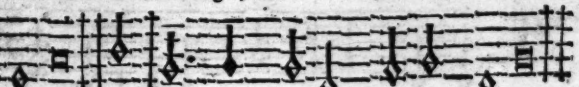
And mercifully hear us when we call up-



on thee. & make thy chosen people joyfull.



And mercifully hear us when we call up-



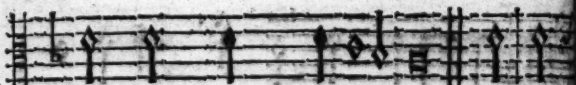
on thee. & make thy chosen people joyfull.



And blesse thine Inheritance. Because



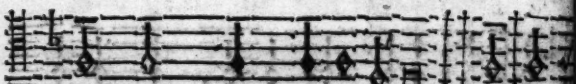
there is none other that fighteth for us



And blesse thine Inheritance. Because



there is none other that fighteth for us



And blesse thine Inheritance. Because



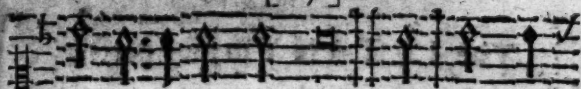
there is none other that fighteth for us



And blesse thine Inheritance. Because



there is none other that fighteth for us



but only thou O God. And take not



thy holy Spirit from us. Amen. Amen.



but only thou O God. And take not



thy holy Spirit from us. Amen. Amen.



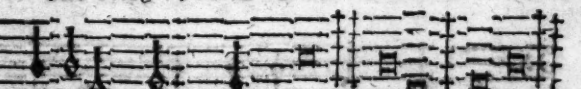
but only thou O God. And take not



thy holy Spirit from us. Amen. Amen.



but only thou O God. And take not



thy holy Spirit from us. Amen. Amen.

The *Amen* is to be sung by the Quire at the end of each prayer in parts, excepting in the second service, and then in a single tone.

The LETANY in four parts.

**Priest.**



O God the Father of Heaven



have mercy upon us miserable sinners.

R.



**Q** God the Father of Heaven.



God the Father of Heaven

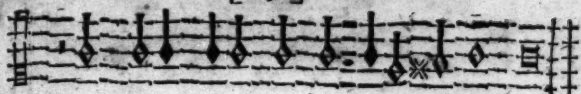


**God the Father of Heaven**

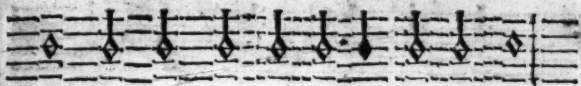


**God the Father of Heaven**

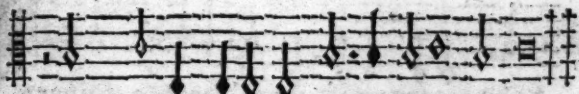




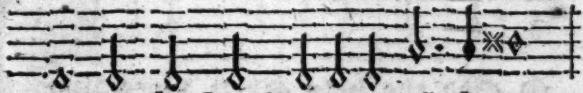
have mercy upon us miserable sinners.



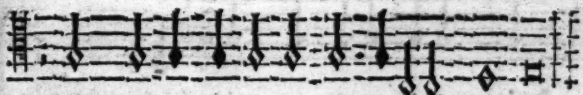
God the Son Redeemer of the world



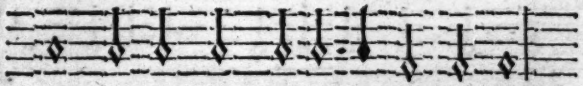
have mercy upon us miserable sinners.



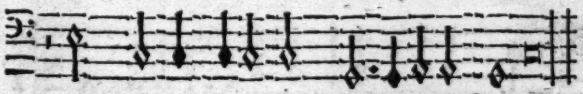
God the Son Redeemer of the world



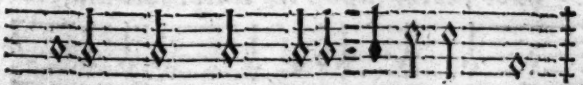
have mercy upon us miserable sinners.



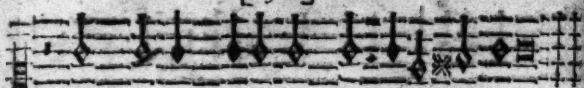
God the Son Redeemer of the world.



have mercy upon us miserable sinners.



God the Son Redeemer of the world.



habe mercy upon us miserable sinners.



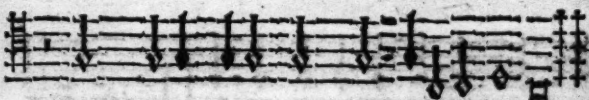
God the holy Ghost proceeding



habe mercy upon us miserable sinners.



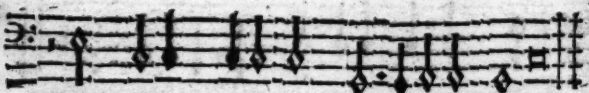
God the holy Ghost proceeding



habe mercy upon us miserable sinners.



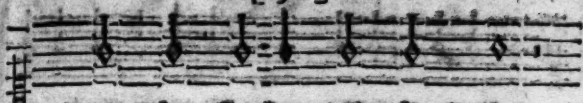
God the holy Ghost proceeding



habe mercy upon us miserable sinners.



God the holy Ghost proceeding



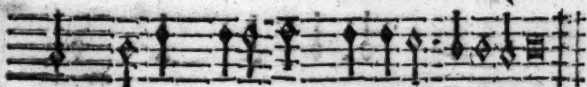
from the Father and the Sonne



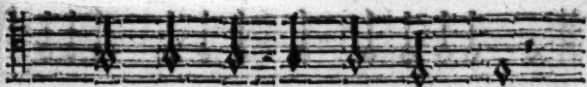
have mercy upon us miserable sinners.



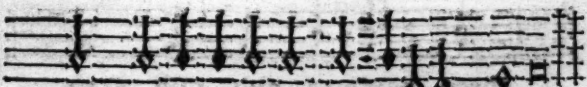
from the Father and the Sonne



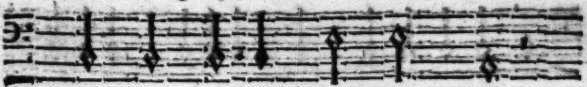
have mercy upon us miserable sinners.



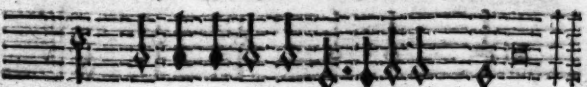
from the Father and the Sonne



have mercy upon us miserable sinners.



from the Father and the Sonne,



have mercy upon us miserable sinners.



**O Holy Blessed and glorious Trinity**



**three Persons and one God,**



**O Holy Blessed and glorious Trinity**



**three Persons and one God**



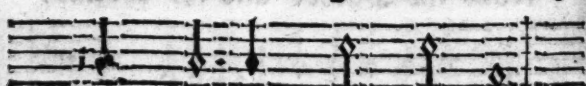
**O Holy Blessed and glorious Trinity**



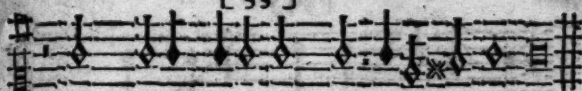
**three persons and one God,**



**O Holy Blessed and glorious Trinity**



**three Persons and one God,**



habe mercy upon us miserable sinners.



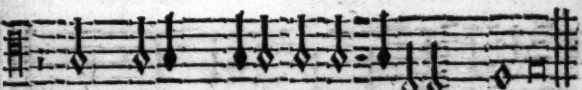
Spare us good L. Good L. deliber us.



habe mercy upon us miserable sinners.



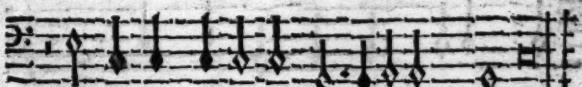
Spare us good L. Good L. deliber us.



habe mercy upon us miserable sinners.



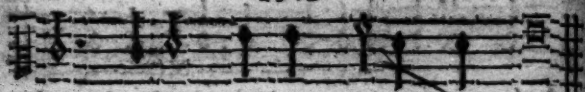
Spare us good L. Good L. deliber us.



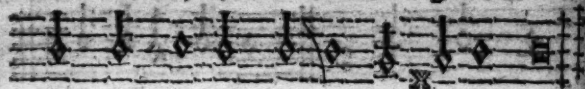
habe mercy upon us miserable sinners.



Spare us good L. Good L. deliber us.



We beseech thee to heare us good Lord.



Son of God we beseech thee to heare us.



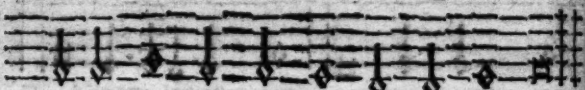
We beseech thee to heare us good Lord.



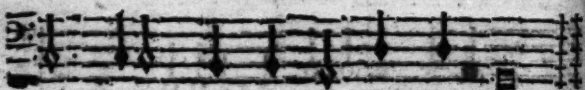
Son of God we beseech thee to heare us.



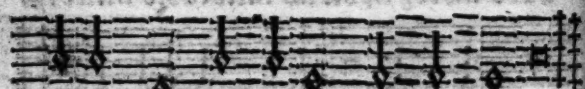
We beseech thee to heare us good Lord.



Son of God we beseech thee to heare us.



We beseech thee to heare us good Lord.



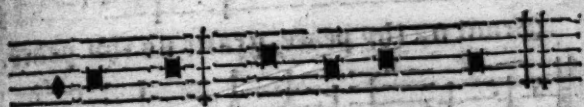
Son of God we beseech thee to heare us.



Priest.



O Lamb of God that takest away the sins



of the word, grant us thy peace.

R.



O Lamb of God



O Lamb of God



O Lamb of God



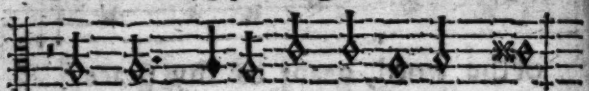
O Lamb of God



that takest away the sins of the world,



Grant us thy peace, grant us thy peace.



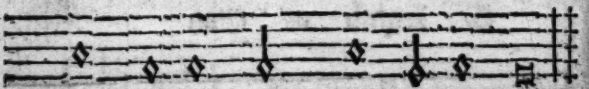
that takest away the sins of the world,



Grant us thy peace, grant us thy peace.



that takest away the sins of the world,



Grant us thy peace, grant us thy peace,

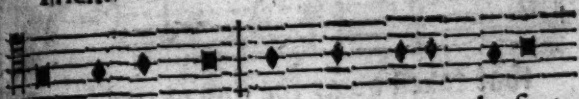


that takest away the sins of the world,



Grant us thy peace, grant us thy peace.

Briest.



O Lamb of God that takest away the sins



of the word, have mercy upon us.

R.



O Lamb of God



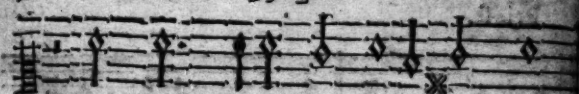
O Lamb of God



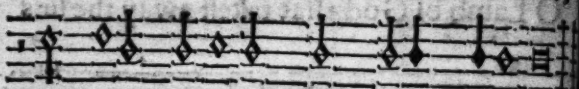
O Lamb of God



O Lamb of God



that takest away the sins of the world,



have mercy upon us, have mercy upon us.



that takest away the sins of the world,



have mercy upon us, have mercy upon us.



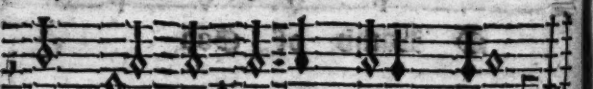
that takest away the sins of the world.



have mercy upon us, have mercy upon us.

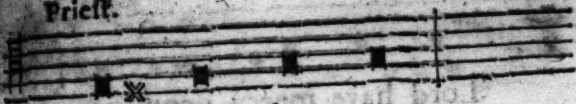


that takest away the sins of the world,



have mercy upon us, have mercy upon us.

Priest.

  
 O Christ heare us.

R.

  
 O Christ heare us.

  
 O Christ heare us.

  
 O Christ heare us.

  
 O Christ heare us.]

Priest.



Lord have mercy upon us.

Respons.



Lord have mercy upon us.



Lord have mercy upon us.



Lord have mercy upon us.



Lord have mercy upon us.



Priest.



Christ have mercy upon us.

Respons.



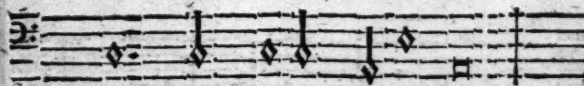
Christ have mercy upon us



Christ have mercy upon us.

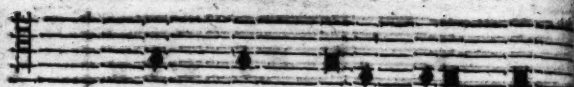


Christ have mercy upon us.



Christ have mercy upon us

Priest.



Lord have mercy upon us

R.



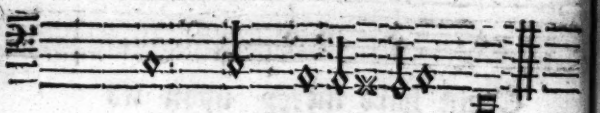
Lord have mercy upon us.



Lord have mercy upon us.



Lord have mercy upon us.



Lord have mercy upon us.

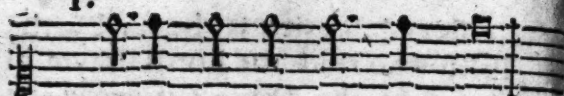
T  
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Lord  
down  
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Pray  
and  
Servi

**T**He second Service is begun by the Priest who reads the Lords Prayer in one grave tone, the deeper (if strong and audible) the better: Then the Collect before the Commandements, and the Commandements in a higher tone, the whole Quire (if no singing to an Organ) answering *Lord have mercy upon us &c.* after each Commandement in the same tone.

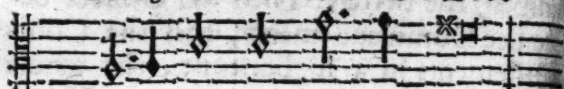
Then the Priest reads the Prayers before the Epistle, the Quire answering *Amen.* When the Epistle is done and the Gospell named. The Quire sings, *Glory be to thee O Lord,* in either of the two formes here set downe; which will serve to the Key of any Service, as the Organist shall apply it.

When the Gospell is ended, the Priest (or whole Quire) say (or sing) the *Nicene Creed.* And after that the Priest reads the Prayer for *Christ's Church Militant &c.* and so goes on to the end of the Morning Service.

I.



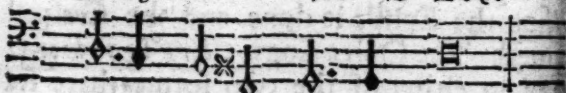
Glory be to thee O Lord.



Glory be to thee O Lord.



Glory be to thee O Lord.



Glory be to thee O Lord.

2.



Glory be to thee O Lord.



Glory be to thee O Lord.



Glory be to thee O Lord.




Glory be to thee O Lord.


Meane. 1.

Buriall Song.


4. Parts.



I am the resurrection and the life saith




the Lord. He that believeth in me though



he were dead yet shall he live, and whoso-




ever liveth and believeth in me shall




never dye ne-ver dye.

I know that my



redeemer liveth and that he shall stand



at the latter day upon the earth, & though



after my skin wormes destroy this body



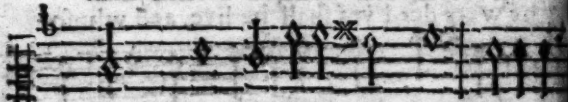
yet in my flesh I shall see God whom



I shall see for my selfe and mine eyes



shall behold and not another. We



brought nothing into this world, & it is



certain we shall carry nothing nothing out,



the Lord gave and the Lord hath taken



away Blessed be the name of the Lord.



Man that is borne of a woman hath



but a short time to live and is full of

miserie, he commeth up, and is cut down

like a flower, he flyeth as it were a

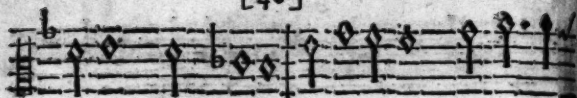
shadow, and never continueth in one stay

In the midst of life we are in death,

of whom may we seek for succour, but

of thee O Lord, who for our sinnes art

justly displeased. Yet O Lord God most holy



O Lord most mighty O holy and most merci-



full Saviour. deliver us not into the



bitter paines of eter-nall death. thou



knowest Lord the secrets of our hearts,



shut not thy mercifull eares to our



prayers but spare us Lord most holy



O God most mighty, O holy and merci-



full Saviour, Thou most worthy Judge

merc-  
he  
Eternall, suffer us not at our last hower

for any pains or death to fall from thee.

I heard a voice from heaven saying unto

me, write from hence forth Blessed are

the dead which die in the Lord. Even

so saith the Spirit, for they rest from their

labours.

Mr John Parsons.

D

Countertenor.

Buriall song. 4. Parts.



I Am the resurrection and the life saith



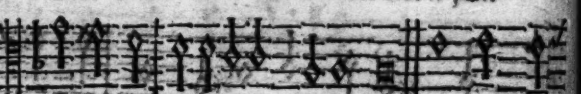
the Lord. He that believeth in me, though



he were dead yet shall he live, and whoso-



ever liveth and believeth in me, shall



never dy, shall :ll: never dye. I know that



my Redeemer liveth, that my Redeemer liveth



and that he shall stand at the latter day



upon the earth, and though after my skin

Parts.  
wormes destroy this body yet in my flesh I

with  
shall see God, whom I shall see for my self &

ough  
mine eyes shall behold & not another. We

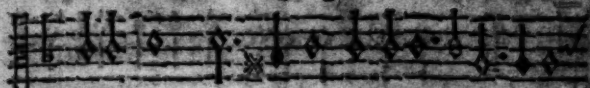
oso-  
brought nothing into this world, and it is

ll  
certain we shall carry nothing nothing out,

thae  
the Lord gave, and the Lord hath taken

eth  
away. Blessed be the name of the Lord.

Man that is borne of a woman hath



but a short time to live, and is full of misery.



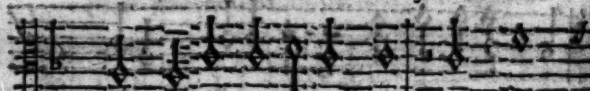
he cometh up and is cut down like a



flower, he fleeth as it were a shadow, and



never continueth in one stay. In the



midst of life we are in death, of whom



may we seeke for succour but of



thee O Lord, who for our sins art justly



displeased. Yet O Lord God most holy

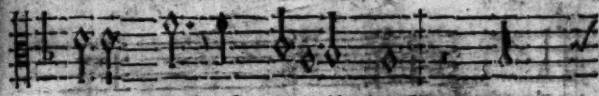




O Lord most mighty, O holy and most



mercifull Saviour, deliver us not into the



bitter pains of eternall death ; thou



knowest Lord the secrets of our hearts,



shut not thy mercifull eares to our



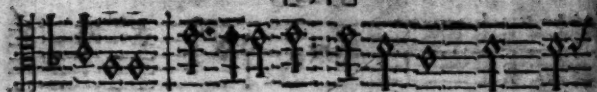
prayers but spare us Lord most holy



O God most mighty, O holy and mercif



full Saviour, Thou most worthy Judge



eternall suffer us not at our last hour for



any pains of death to fall from thee.



I heard a voice from Heaven saying



unto me wright from hence forth



Blessed are the dead which die in the Lord



even so saith the spirit, for they rest




from their labours.

Mr. John Parsons.


Tenor.

Buriall song.


4. Parts.




I am the resurrection and the life saith




the Lord. He that believeth in me though




he were dead yet shall he live, and who so-



ever liveth and believeth in me shall



never dye, shall :||: never dye. I



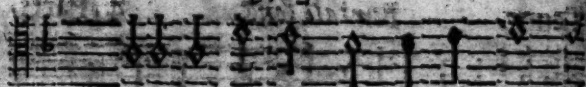
know that my redeemer liveth. and that he



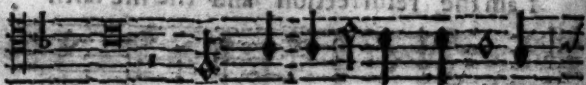
shall stand at the latter day upon the earth,



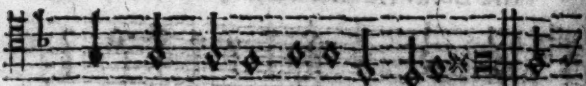
& though after my skin worms destroy this



body yet in my flesh I shall see



God, whom I shall see for my self and



mine eyes shall behold & not another. we



brought nothing into this world, and it is



certain we can carry nothing nothing our,



the Lord gave, and the Lord hath taken



away. Blessed be the name of the Lord.



Man that is borne of a woman hath



but a short time to live and in full of misery.



he commeth up and is cut down like



a flower, he flyeth as it were a shadow



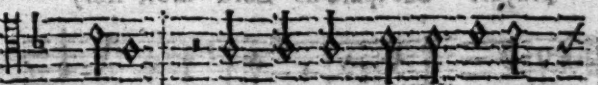
and never continueth in one stay. In the



midst of life we are in death, of whom



may we seek for succour but of thee



O Lord. who for our sins art justly



displeased. Yet O Lord God most holy,

D. 5



O Lord most mighty O holy and most merci-



full Saviour. deliver us not into the



bitter paines of ever-nall death. thou



knowest Lord the secrets of our hearts,



shut not thy mercifull cares to our



prayers but spare us Lord most holy



O God most mighty, O holy and merci-

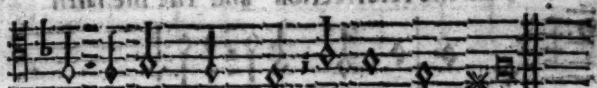


full Saviour, Thou most worthy Judge





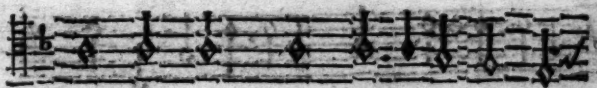
Eternall suffer us not at our last houre, for



any pains of death to fall from thee



I heard a voice from heaven saying unto me,



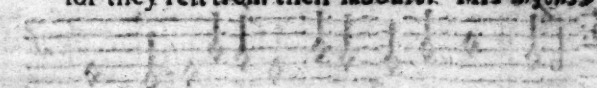
wright from hence forth, Blessed are the dead



which dye in the Lord even so saith the spirit



for they rest from their labours. *Ms Parsons.*



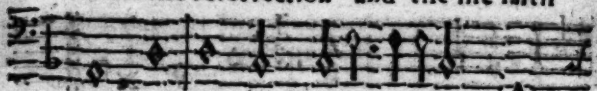
Hisc.

Buriall song.

4. Parts.



I am the resurrection and the life saith



the Lord. He that believeth in me though



he were dead yet shall he live, and whoso-



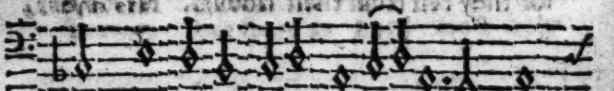
ever liveth and believeth in me shall



never dye, shall :ll: never dye. I



know that my redeemer liveth. and that he



shall stand at the latter day upon the earth,



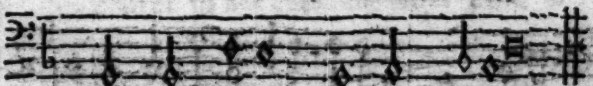
&amp; though after my skin worms destroy this



body yet in my flesh I shall see God



whom I shall see for my self and mine



eyes shall behold and not another



We brought nothing into this world and



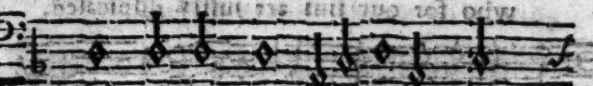
it is certain we can carry nothing nothing



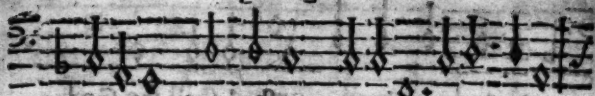
out, the Lord gave & the Lord hath taken



away, Blessed be the name of the Lord.



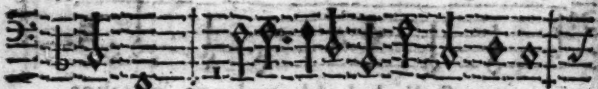
Man that is borne of a woman hath



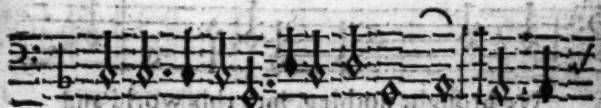
but a short time to live and is full of misery.



he commeth up and is cut down like



a flower, he flyeth as it were a shadow



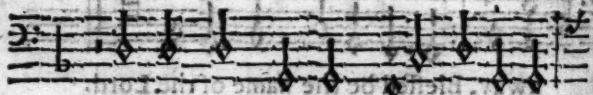
and never continueth in one stay. In the



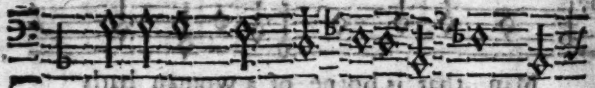
midst of life we are in death, of whom may



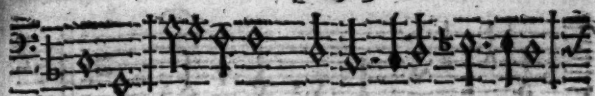
we seek for succour but of thee O Lord.



who for our sins art justly displeased.



Yet O Lord God most holy, O Lord most



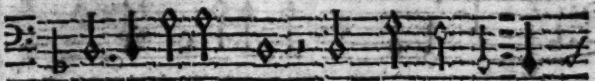
mighty, O holy and most mercifull Saviour,



deliver us not into the bitter pains of



eternall death. thou knowest Lord the



secrets of our hearts, shut not thy merci-



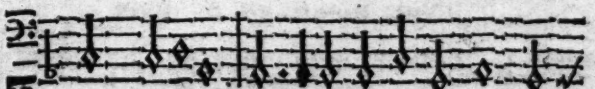
full cares to our prayers but spare us Lord



most holy O God most mighty, O holy



and mercifull Saviour thou most worthy



Judge eternall suffer us not at our last hower



for any pains of death to fall from thee



I heard a voice from heaven saying unto me,



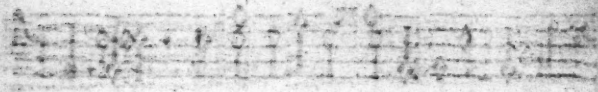
wright from hence forth, Blessed are the dead



which dye in the Lord even so saith the spirit



for they rest from their labours.: Mr. Parsons



God O. Quicken them Lord O. God bless

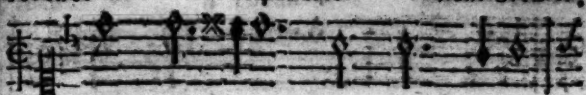


yellow flowers in the field



world is not our home





Come Holy Ghost our soules inspire,



And lighten with Celestiall fire.



Thou the anointing spirit art,



Who dost thy seaven fold gifts impart.

2. Thy blessed unction from above;

Is Comfort, Life, and fire of Love.

Enable with perpetuall light

The dullnesse of our blinded sight.

3. Anoint and cheere our soiled faces

With the abundance of thy grace.

Keep faire our soes, Keep peace at home,

Where thou art guide: no ill can come.

4. Teach us to know the Father, Sonne,

And thee of both to be but one:

That through the Ages all along,

This may be our endless song.

:S:



Praise to thy eternal merit.

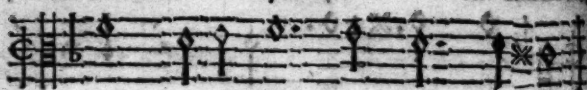


Father, Son and holy spirit.

Counter-tenor.

2<sup>nd</sup> Parts.

Veni Creator.



Come Holy Ghost our soules inspire,



And lighten with Celestiall fire.



Thou the anointing spirit art,



Who dost thy seaven fold gifts impart.

2. Thy blessed unction from above,

Is Comfort, Life, and fire of Love,

Enable with perpetuall light

The dulleſſe of our blinded sight.

3. Anoint and cheere our soiled face

With the abundance of thy grace.

Keep farre our foes, Keep peace at home;

Where thou art guide no ill can come.

4. Teach us to know the Father, Sonne,

And thee of both to be but one.

That through the Ages all along,

This may be our endles song;



Praise to thy eternal merit,



Father, Son and holy spirit.

Tenor.

4. Parts.

Veni Creator

Come holy Ghost our Soules inspire,

And lighten with Celestiall fire.

Thou the anointing spirit art,

Who dost thy seaven fold gifts impart.

2. Thy blessed unction from above,  
Is Comfort, Life and fire of Love,  
Enable with perpetuall light  
The dullness of our blinded sight.
3. Anoint and cheere our soiled face  
With the abundance of thy grace.  
Keep farr our foes, Keep peace at home,  
Where thou art guide, no ill can come.
4. Teach us to know the Father, Sonne,  
And thee, of both, to be but one,  
That through the Ages all along,  
This may bee our endles song;

Praise to thy eternal merit,

Father, Son, and holy spirit.



Come holy Ghost our Soules inspire,



And lighten with Celestiall fire.



Thou the anointing spirit art,



Who dost thy heaven fold gifts impart.

2. Thy blessed unction from above,

Is Comfort, Life and fire of Love.

Enable with perpetuall light

The dullness of our blinded sight.

3. Anoint and cheer our soiled face

With the abundance of thy grace.

Keep far our foes, keep peace at home,

Where thou art guide, no ill can come.

4. Teach us to know the Father, Sonne,

And thee, of both, to be but one,

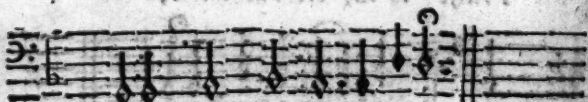
That through the Ages all along,

This may bee our endles song;

:S:



Praise to thy eternal merit,



Father, Son, and holy spirit;

To be sung at the Ordination of Priests.



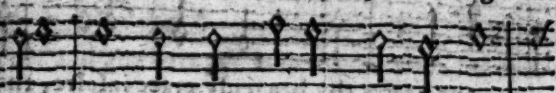
Come holy Ghost eternall God proceeding from



above both from the Father and the Son



Come holy Ghost eternall God proceeding from



above both from the Father and the Son,



Come holy Ghost eternall God proceeding from



above, both from the Father and the Son,



Come, holy Ghost, eternall God proceeding from



above, both from the Father and the Son,



the God of Peace and Love. Visit our minds,



into our hearts thy heavenly grace inspire. That



the God of Peace and Love. Visit our minds,



into our hearts thy heavenly grace inspire, that



the God of Peace and Love. Visit our minds,



into our hearts thy heavenly grace inspire, that



the God of Peace and Love. Visit our minds,



into our hearts thy heavenly grace inspire, & ha



truth & godlines we may pursue with full desire.

truth and godlines we may pursue with full desire:

truth & Godlines we may Pursue with full desire.

truth and godlines we may pursue with full desire.

Thou art the very Comforter  
in griefe and all distress:

The heavenly gift of God most high,  
no tongue can it express.

The fountain and the living spring  
of joy celestiall:

The fire so bright, the love so sweet,  
the Unction spiritual:

Thou in thy gifts art manifold,  
by them Christs Church doth stand:

In faithfull hearts thou writ'st thy law,  
the finger of Gods hand:

According to thy promise, Lord,  
thou givest speech with grace:

That through thy help Gods praises may  
resound in every place:

O holy Ghost into our minds  
send down thy heavenly light:

Kindle our hearts with fervent zeal,  
to serve God day and night.

Our weakness strengthen and confirm  
 (for Lord, thou knowst us frail)  
 That neither devil, world nor flesh  
 against us may prevail.  
 Put back our enemies far from us,  
 and help us to obtain  
 Peace in our hearts with God and man,  
 (the best, the truest gain ; )  
 And grant that thou being, O Lord,  
 our leader and our guide,  
 We may escape the snares of sin,  
 and never from thee slide.  
 Such measures of thy powerful grace,  
 grant, Lord, to us, we pray,  
 That thou maist be our comforter  
 at the last dreadful day.  
 Of strife and of dissension  
 dissolve, O Lord, the bands,  
 And knit the knots of peace and love,  
 throughout all Christian lands.  
 Grant us the grace that we may know,  
 the Father of all might,  
 That we of his beloved Son  
 may gain the blisful sight,  
 And that we may with perfect faith  
 ever acknowledge thee,  
 The Spirit of Father, and of Son,  
 one God in persons three,  
 To God the Father, laud and praise,  
 and to his blessed Son,  
 And to the holy Spirit of grace,  
 Co equal three in one,  
 And pray we that our only Lord  
 would please his spirit to send  
 On all that shall profess his Name,  
 from hence to the worlds end. Amen.

